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above all an age of criticism. Faith is passing through one of its ever-recurring times of testing and refining, and there is especial need that intense examination of old beliefs should be balanced by deep religious experience. Such a balancing of criticism has been in the past the chief contribution of the mystic. With all his liability to fanaticism, he has always aided the cause of personal religion. To avoid fanaticism is often easier than to appropriate faith, but he who refuses to accept the fundamental premise of mysticism—the possibility of an immediate knowledge of God—has stricken from religion that which its foremost champions of all ages have accounted its chief glory.

Such a work as *Hours with the Mystics* is certain both to warn its readers against the extravagances of a too-fervid faith, and to lead them with less suspicion to consider that conception of religion which, while insisting upon the great truth of union with Christ, has suffered both from its friends and its name.

S. M.

**The Witness to Immortality in Literature, Philosophy, and Life.** By GEORGE A. GORDON, Minister of the Old South Church, Boston. Boston and New York: Houghton, Mifflin, and Co., 1893. Pp. ix., 310.

This volume contains, in seven chapters, a series of addresses delivered in the Old South Church, Boston. Its limitations and its excellencies are those of spoken discourse. Its author presents no formal argument for immortality, but rather undertakes to substantiate an existing belief with a survey of the beliefs of all time. Its method is literary rather than apologetic. "Literature may be sampled, and its utterance upon one theme may be regarded as the highest wisdom that the race has thus far attained." In pursuance of this method an examination is made of Hebrew prophets, Greek poets, philosophers of all ages, modern poets, St. Paul, and Jesus Christ. The treatment accorded philosophy and poetry is of necessity less complete than that accorded the New Testament teachings, but is marked by careful selection and clear exposition. While there might very well be a difference of opinion in regard to the scanty evidence for a feeling of immortality adduced from the Hebrew prophets, the author's treatment of the facts of Christ's life and death is most satisfactory. It is especially gratifying to discover a recognition of the conformity of the resurrection to the facts of psychology.

While the work cannot be said to have contributed anything new to the literature upon immortality, it has at least presented old arguments in a manner attractive to the lover of pulpit apologetics. The chief criticism to be passed upon it is its somewhat diffuse style, and its unwillingness to undertake a more positive presentation of the historical arguments for Christ's revival.

S. M.